THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—ISAIAH LII, 7.

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PRESIDENT HEBER C. KIMBALL'S JOURNAL.

AN ACCOUNT OF HIS MISSION TO ENGLAND AND THE INTRODUCTION OF THE GOSPEL TO THAT LAND.

CHAPTER X.

REMOVAL TO MISSOURI — SICKNESS — KINDNESS OF THE SAINTS AT FAR WEST—BUILD A HOUSE, AND THEN HAVE TO ABANDON IT—BATTLE OF CROOKED RIVER—DEATH AND FINAL TESTIMONY OF APOSTLE DAVID W. PATTEN — CORNER STONE OF TEMPLE AT FAR WEST LAID—REMOVAL TO ILLINOIS.

I found my family in good health, and as comfortably situated as I could expect; and our joy was mutual. The Saints in Kirtland also received us with joy and welcomed us home.

But my journey was not yet ended. Soon after my arrival in Kirtland, I had to make preparation to move to the State of Missouri, where the greater part of the Church had already gone. One great cause of their removal to the west, was the persecutions to which they were subject in Kirtland. The brethren who yet resided there, although very kind and affectionate, were weak in the faith in consequence of trials and temptations. This caused us to grieve exceedingly, and we resolved to cheer them up as much as we possibly could.

Being solicited to preach in the house of the Lord, we did so, and after preaching a few times, and recounting our travels and the great success which had attended our labors, and also the marvelous work which the Lord had commenced and was still carrying on in the old country, they began to take courage, their confidence increased, and their faith was strengthened, and they again realized the blessings of Jehovah.

As soon as our circumstances would permit, we commenced our journey to the State of Missouri, by water, a distance of nearly eighteen hundred miles. After enduring considerable fatigue, we arrived safely at Far West, on the 25th of July. We had the pleasure of beholding the faces of numbers of our friends and brethren, some of whom were so glad to see us that tears started in their eyes when we took them by the hand.

There is indeed something peculiarly pleasing to the Saint, who, after a long separation, beholds the friends to whom he is united in bonds the most sacred, and with whom he has probably traveled to preach the Gospel, and with them passed through many scenes of sorrow and affliction. At that time every pleasing associa-

tion is revived, and memory fondly clings to those scenes, the contemplation of which affords pleasure, while every thing of an opposite nature is forgotten and buried in oblivion.

During our journey from Kirtland to Missouri, the weather was remarkably warm, in consequence of which I suffered very much, and my body was broken down by sickness and I continued very feeble for a considerable length of time.

The first Sunday after my arrival at Far West I was called upon to preach to the Saints, which I endeavored to do, although I was scarcely able to stand. I related many things respecting my mission and travels, which were gladly received by the brethren, whose hearts were cheered by the recital, while many of the Elders were stirred up to diligence, and expressed a great desire to accompany us when we should return to England.

Soon after my arrival, I had a lot given me by Bishop Partridge, and also sufficient timber to build me a house. While it was being erected, I lived in a place I built for my cow, about eleven feet square, and in which I could hardly stand upright. The brethren were remarkably kind and contributed to my necessities. One of them by the name of Charles Hubbard, made me a present of forty acres of land, another gave me a cow, etc.

When I had nearly finished my house, and after much labor I was obliged to abandon it to the mob, who at that time commenced persecuting the Saints, driving off their cattle and destroying their property.

It will not be expected that I should recapitulate the circumstances which then transpired, which were of an extraordinary character, as numbers have written on the subject. Suffice it to say, that the Saints suffered privations, hunger, abuse, cold, famine, and many of them death. Yes, the blood of the Saints has stained the soil of Missouri, for which the King of kings and the Lord of hosts will recompense upon her the punishment of her crimes.

From about the 6th of August until the 1st of November, it was a continual scene of agitation and alarm, both by night and by day. The enemies of righteousness were determined to overthrow the Saints, and, regardless of all laws (which were trampled upon with impunity), they made every preparation, and used every means in their power to accomplish their unhallowed designs.

The Saints, tenacious of their liberties and sacred rights, resisted these unlawful designs, and with courage worthy of them they guarded their families and their homes from the aggressions of the mob, but not without the loss of several lives, among whom was my greatly-esteemed and much-lamented friend, Elder David W. Patten, who fell a sacrifice to the fell spirit of persecution, and a martyr to the cause of truth. The circumstances of his death I will briefly relate:

It being ascertained that a mob had collected on Crooked River, in the County of Caldwell, a company of sixty or seventy persons immediately volunteered from Far West to watch their movements and repel their attacks, and chose Elder Patten for their commander. They commenced their march about midnight and came up to the mob very early next morning, and as soon as the brethren approached near to them, they were fired upon, when Captain Patten received a shot which proved fatal. The mob after firing ran away. Several others of the brethren were wounded at the same time, some of whom afterwards died.

Immediately on receiving the intelligence that Brother Patten was wounded, I hastened to see him. When I arrived he appeared to be in great pain, but still was glad to see me. He was conveyed about four miles to the house of Brother Winchester. During his removal his sufferings were so excruciating, that he frequently desired us to lay him down that he might die. But being desirous to get him out of the reach of the mob and among friends, we prevailed upon him to let us convey him there.

He lived about an hour after his arrival, and was perfectly sensible and collected until he breathed his last. He had medical assistance, yet his wound was such that there was no

Hope entertained of his recovery. This he was perfectly aware of. In this situation, while the shades of time were lowering and eternity with all its realities was opening to his view, he bore a strong testimony to the truth of the work of the Lord and the religion he had espoused.

The principles of the Gospel which were so precious to him before, were honorably maintained in nature's final hour, and afforded him that support and consolation at the time of his departure which deprived death of its sting and its horror.

Speaking of those who had fallen from their steadfastness, he exclaimed, "O that they were in my situation; for I feel that I have kept the faith; I have finished my course; henceforth there is laid up for me a crown which the Lord, the righteous Judge, shall give to me," etc.

Speaking to his beloved partner, who was present, and who attended him in his dying moments he said, "Whatever you do else, O, do not deny the faith!" He all the while expressed a great desire to depart. I spoke to him and said, "Brother David, when you get home I want you to remember me." He immediately exclaimed, "I will." At this time his sight was gone.

We felt so much attached to our beloved brother, that we beseeched the Lord to spare his life and endeavored to exercise faith in the Lord for his recovery. Of this he was perfectly aware, and expressed a wish that we should let him go, as his desire was to be with Christ.

A few minutes before he died he prayed as follows: "Father, I ask thee, in the name of Jesus Christ, that thou wouldst release my spirit and receive it unto Thyself!" and then said to those who surrounded his dying bed, "Brethren, you have held me by your faith, but do give me up, and let me go, I beseech you."

We then committed him to God, and he soon breathed his last, and slept in Jesus without a groan.

This was the end of one who was an honor to the Church, and a blessing to the Saints, and whose faith and virtues and diligence in the cause of truth will be long remembered by all who had the pleasure of his acquaintance; and his memory will be had in remembrance by the Church of Christ from generation to generation.

It was indeed a painful circumstance to be deprived of the labors of this worthy servant of Christ, and it cast a gloom over the Saints; yet the glorious and sealing testimony which he bore of his acceptance with heaven, and the truth of the Gospel, was a matter of joy and satisfaction, not only to his immediate friends, but to the Saints at large.

I remained in the State of Missouri until the 26th of April, A. D. 1839, it being the time appointed by revelation for the Twelve to take their leave of the building spot of the house of the Lord, and take their journey across the ocean, and notwithstanding the threats of our enemies that this prophecy should fail, we assembled on the public square, at far West, assisted Elder Alpheus Cutler to lay the corner-stone, sang a hymn and united in prayer to God that he would give us a prosperous mission.

During my stay in Missouri, I frequently went to see the brethren who were confined in prison for the testimony of Jesus and for the word of God. Many times after I had traveled forty or fifty miles to see them, I was denied the privilege by the jailor and the guards.

I was with the brethren in nearly all their movements in the west, and can bear testimony to their faith and virtues, and know they were entirely innocent of the crimes alleged against them, and that their persecutions were brought upon them on account of their attachment to the Gospel and to the Saints of the Lord.

Although they were in the hands of their enemies, who threatened to kill them, I always had the testimony that they would be delivered and come forth victorious.

After the 26th of April, A. D. 1839, I took leave of Far West, and in company with my brethren traveled to Illinois, where my family had removed some time previous, and I had the unspeakable pleasure of seeing my beloved friends, the First Presidency, and others who had been delivered out of the hands of their enemies,

and had arrived safely in Illinois.

Soon after a general conference of the Church was held near Quincy, at which the Saints from all the regions round about assembled. It was a time which will long be remembered by the Saints, it being the first conference held after their expulsion.

THE ECHO CANYON WAR.

(From the Salt Lake "Contributor.")

VII.

The Tenth Regiment U. S. A., and other troops, under Col. E. B. Alexander, had reached Ham's Fork, and were located at Camp Winfield by the last of September. The commandant of this advance was placed in rather an awkward position, not knowing whether he should attempt to enter the valley, go into winter quarters where he was, proceed to Fort Hall or retreat to the Wind River country. Col. A. S. Johnston had not arrived to take command, and was not expected before the latter part of October, too late for any movement of the troops, owing to snow in the mountains and the impossibility of getting forage for stock.

While the enemy was in this dilemma, more active measures by our forces were resolved upon, to hinder his further progress in any direction whatever. On September 29th, Lieut.-Gen. D. H. Wells left Salt Lake City and proceeded to establish headquarters in the narrows of Echo Canyon. He was accompanied by Adjt.-Gen. James Ferguson, Col. N. V. Jones, Maj. Lot Smith and other staff officers. Companies of the militia from the several military districts, aggregating about twelve hundred and fifty men, were ordered to report at Echo, with provisions for thirty days. A general, deep interest was awakened in the expedition, and commendable promptitude characterized the response to all general and special orders issued from the executive's office.

At Echo, Gen. Wells divided his staff, leaving Col. N. V. Jones and J. D. T. McAllister in command of the force there. These engaged in digging trenches across the canyon, throwing up breast works, loosening stones on the heights, and in every way preparing to resist the progress of any body of men that might attempt to pass through the canyon. The positions occupied by our men in Echo, would have enabled them to successfully defeat an army of a thousand times their force.

The day after reaching Echo, Gen. Wells, with a small escort, proceeded to Bridger, where he met Col. Burton and Gen. Robison, and was informed of all movements that had been made by the troops, of the location of their supply trains, their strength, probability of reinforcements, etc.

From this information it was ascertained that for several days previously the army had been making very rapid forced marches, to overtake and protect their supplies on Ham's Fork, which had been forwarded several weeks before. It was apprehended, as they had been successful in securing these advance supply trains so near the mountain passes, that the troops would shoulder rations for three days and attempt to force their way on to the city. The activity of the enemy required the utmost vigilance and some decisive action on the part of our forces to delay any such movement. It was the policy to "fight this war without bloodshed." How to do it successfully was the question. It was a difficult one to solve while the weather remained fair, the advancing troops well supplied with food and ammunition, and eager to try their strength with their Mormon foes. Yet it was extremely necessary that the advance should be checked, and the power of the people of Utah to defend themselves felt.

General Wells had brought with him from the city two copies of the Governor's proclamation, one of the laws of Utah, and a message addressed to "The officer commanding the

forces now invading Utah Territory." The following is a copy of the communication:

"Governor's Office, U.T.,
"Great Salt Lake City,
"Sept. 29, 1857.

"Sir,—By reference to the act of Congress, passed September 9, 1850, organizing the Territory of Utah, published in a copy of the Laws of Utah, herewith forwarded, pp. 146-7, you will find the following:

"Sec. 2. *And be it further enacted*, That the executive power and authority in and over said Territory of Utah shall be vested in a governor, who shall hold his office for four years, *and until his successor shall be appointed and qualified*, unless sooner removed by the President of the United States. The governor shall reside within said Territory, shall be commander-in-chief of the militia thereof,' etc., etc.

"I am still the governor and superintendent of Indian affairs for this Territory, no successor having been appointed and qualified, as provided by law; nor have I been removed by the President of the United States.

"By virtue of the authority thus vested in me, I have issued, and forward you a copy of my proclamation forbidding the entrance of armed forces into this Territory. This you have disregarded. I now further direct that you retire forthwith from the Territory, by the same route you entered. Should you deem this impracticable, and prefer to remain until spring in the vicinity of your present encampment, Black's Fork or Green River, you can do so in peace and unmolested, on condition that you deposit your arms and ammunition with Lewis Robison, quartermaster-general of the Territory, and leave in the spring, as soon as the condition of the roads will permit you to march; and should you fall short of provisions, they can be furnished you, upon making the proper applications therefor. General D. H. Wells will forward this, and receive any communications you may have to make.

"Very respectfully,
"BRIGHAM YOUNG,
"Governor and Supt. of Indian Affairs, Utah Territory."

Lewis Robison and Lot Smith were sent with these documents, instructed to deliver them personally or send them by a Mexican, if it should appear dangerous for them to enter the enemy's camp. They concluded on the latter course, and on receiving Col. Alexander's reply, returned to Bridger. The response of the latter to the invitation of the Governor to leave the Territory was to the effect that he was at present the senior officer in command of troops ordered here by the President of the United States, and that he would submit the Governor's communication to the General commanding, but in the meantime should hold himself and troops subject only to the direction of competent military authority.

THE WATER-WALKING FICTION.

An old fiction concerning Joseph Smith the Prophet, has been revived and is going the rounds of the press. It is to the effect that on a certain occasion, in order to bolster up his claims to miraculous powers, the Mormon Prophet gave out that on the next Sabbath afternoon he would walk on the water. It is stated that an immense crowd came together from many miles around. That Joseph was to be rowed to the middle of the river and was then to step out into the water. That he had previously caused a raft of planks to be sunk two or three inches below the water, and upon this he was to step, but during the night preceding some of the outsiders had discovered the arrangement and destroyed all but one or two of the planks. The Prophet mounted the raft in triumph, but his first step plunged him neck deep in the water. The story goes that "the matter was theoretically explained to his congregation, but the outsiders were made aware of the practical cause and

could never forget it, and the ridicule heaped upon the great apostle did much to break up the church."

This silly plagiarism of a story that was told about religious celebrities and appeared in print before Joseph Smith was born, has received new coloring from the statement that a man by the name of Buck, living somewhere in the vicinity of Kirtland, professes to have been present during the attempt above described. Whether any such person exists or not, it is certain that the whole story is an absurd falsehood in its reference to any one connected with the Church of Jesus Christ of Latter-day Saints.

The theory of spiritual gifts and divine manifestations, as held by this Church, is proof sufficient against all such fabrications. Miracles, signs and the visible manifestations of the power of God are not given to create faith. To suppose that they are is to confound the cause with the effect and the effect with the cause. Faith is the cause of the sign, not the sign the cause of faith. It is related of Jesus that when he went into his own country, he was not believed in by his own people, and "did no mighty works there because of their unbelief." If signs and miracles, so-called, were given to cause faith, that was the place above all for their exhibition. "Go thy way, thy faith hath made thee whole," was His injunction to those who were healed under his ministrations. And, said He, "See thou tell no man." If the object had been to create faith, they would have been told to testify of it everywhere.

Joseph Smith never attempted to make a display of the gifts of God to him. If he had done so he would in all probability have been deprived of them. They were exercised, not according to the will of man, but as prompted by the Holy Spirit. Faith is necessary before the manifestation of the power of God, and is the moving cause of its production. It does not come by signs, but "by hearing the word of God," to which the spirit of truth bears record in the heart. This is the doctrine taught by Joseph Smith, and it is the same that was taught by the Savior and His Apostles.

Any story, therefore, that may be told of pretended attempts at miracle-working on the part of our Elders, as signs to convince unbelievers, is irrational and absurd. The "Mormons" believe in the possibility of receiving and enjoying the same gifts and signs and marvelous manifestations which were bestowed on the people of God in former times, as related in holy writ. And experience has ripened this belief into knowledge. But they have proven that faith must first be kindled in the heart before the desired result can be obtained, and that an evil and unbelieving and adulterous generation will receive no signs of this character, neither will any be given to gratify men's base desires, the love of the marvelous or the wish to shine as possessed of remarkable powers.

God has not changed. The sources of His power are not dried up. The channels by which it flowed in the past have been re-opened, and there is nothing to hinder the renewal of those manifestations which gladdened the souls of His people of old but lack of faith and the practice of evil. But no man of God will ever attempt to pose as a miracle-worker or a sign-exhibitor, to awe the multitude, gain notoriety, or convince the unbelieving.

We should not have noticed the ridiculous water-walking story that led to these remarks, if it had not been published in respectable papers as an actual occurrence. It is a piece of sheer fiction, so far as Joseph Smith or any other "Mormon" is concerned, and the avidity with which such nonsense is received while the pure truth is passed by without notice, is evidence that this generation loveth a lie and chooseth darkness rather than light.—*Deseret News.*

Precept is instruction written in sand, and washed away by the tide; example is instruction engraved on the rock.

COMMISSIONER CARLETON ON UTAH AFFAIRS.

Judge A. B. Carleton, a member of the Utah Commission, reached Washington Dec. 10th, 1882. He believes the operation of the Edmund's law will be highly beneficial, if it continues to be properly administered.

I do not believe, he said, that the law is unconstitutional, as Judge Black holds, and am sure the Government has a perfect right to legislate as it has done.

Our Commission was treated with the utmost respect during our sojourn in Utah, by both "Mormons" and "Gentiles," and no obstacles were placed in our path that we are aware of by either party. As a result of the enforcement of the provisions of the law, between 12,000 and 14,000 polygamous "Mormons," as near as we can estimate, were disfranchised. This includes men and women, but as the "Mormon" vote even then outnumbered the "Gentiles" five or six to one they are in no immediate danger of losing control of their Territorial government, although they are very anxious to have the ban removed. Very nearly all the "Mormons" adhere to the faith of polygamy as an institution divinely inspired, but for all of that only about 25 per cent. of them practice it. One of the effects of the legislation hostile to polygamy will be to show to the "Mormons" how their institution is regarded by the country at large, and they will feel more strongly than ever that a stigma will attach to them that cannot be effaced if they become polygamists. The younger portion of the population will naturally hesitate to contract double marriages, and the result will be that the institution will gradually fall into disrepute."

It cannot be expected that old "Mormons," who have been married to two or more wives for many years, and who have reared several families, will at once abandon their faith and admit the illegitimacy of their children, and adopt the manners and customs of the "Gentiles." That would be expecting too much. The reformation must be gradual. It will take time to eradicate the evil from the Territory; but time and a firm enforcement of good laws adverse to polygamy will do it. The trouble has been that legislation on this subject heretofore has been somewhat spasmodic and uncertain in its tenor. What is needed is a settled policy, and the steady, consistent enforcement of that policy in order that the people may understand exactly what is expected of them, and what they must do. This condition of affairs, I think, can be brought about under the Edmund's bill.

The "Mormons" are getting recruits from Europe to the number of twenty-five hundred or three thousand annually. They are mainly Scandinavian, and so far as I am able to judge, they are as intelligent as the general average of immigrants from that part of the old world. The hostility between the "Mormons" and "Gentiles" does not seem to be as intense or as bitter as in former years, and it is now safe for "Gentiles to live in any part of the Territory. Free speech is not denied in any quarter."—*Washington Republican.*

WRONG-DOING.—Very much of the wrong-doing of the world arises from ignorance and thoughtlessness. Temptations are strong, desires are ardent, inclinations are imperious, and the weak and undisciplined judgment is easily led to concede that there is no great harm in yielding. Gradually this yielding comes to be a habit, and the character is formed, or rather wrecked, by self-indulgence, where it might have been saved, elevated and strengthened by more knowledge and a wiser training. How many wrong acts are directly traceable to the common plea, "I didn't think!" And, while we may condemn the plea itself, and count it a part of the wrong, we must also condemn the defective education that has failed to develop right thinking as the mainspring of right action.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 29, 1883.

DEATH OF HON. WM. H. HOOPER.

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In the death of Hon. Wm. H. Hooper, which sad event occurred at Salt Lake City on the 30th of December, Utah loses one of her most prominent citizens and historical celebrities. For many years the deceased had been a sufferer from the ailment known to the medical world as chronic cystitis, and for several weeks previous to his demise had suffered so severely from an attack of the complaint that his approaching end, while universally deplored, was not unanticipated in the public mind. He breathed his last at 7.35 a.m., surrounded by his family and friends. From the *Deseret News* of the 30th ult. we take the following synopsis of the career of this useful and remarkable man:

William Henry Hooper was born in Dorchester County, on the eastern shore of Maryland, December 25th, 1813. He received a limited common school education, and early engaged as a mere bank clerk in Baltimore. He was subsequently for some years a merchant on the eastern shore of Maryland. In 1835 he emigrated to Illinois, where he engaged in mercantile pursuits. He afterwards became a steamboat captain on the Mississippi. In 1850 he removed to Utah. In December, 1852, he married Mary Knowlton, his present wife, by whom he has had nine children, three sons and six daughters, the first two being sons, who are now dead. He was elected a member of the Legislature and served as Secretary of the Territory. He was chosen United States Senator under the State organization of Deseret, adopted by the people of this Territory in 1862. He was elected a Delegate to the Thirty-sixth, Thirty-ninth, Fortieth, Forty-first and Forty-second Congresses, receiving each time an almost unanimous vote.

The service of Mr. Hooper in the Forty-first Congress was specially distinguished on March 23, 1870, by his celebrated and masterly speech in defense of "Polygamy in Utah." In a summary of the speech given by himself, near the close of its delivery, he said he had aimed to show:

1. That under our Constitution, we are entitled to be protected in the full and free enjoyment of our religious faith.

2. That our views on the marriage relation are an essential portion of our religious faith.

3. That in considering the cognizance of the marriage relation as within the purview of Church regulations, we are practically in accord with all other Christian denominations.

4. That in our views of the marriage relation as a part of our religious belief, we are entitled to immunity from persecution under the Constitution, if such views are sincerely held; that if such views are erroneous, their eradication must be by argument, not by force.

5. That of our sincerity we have, both by words and works and sufferings, given for nearly forty years abundant proof.

6. That the bill, in practically abolishing trial by jury, as well as in many

other respects, is unconstitutional, uncalled for and in direct opposition to that toleration in religious belief which is characteristic of the nation and age.

He displayed great energy in his congressional career, as in every sphere in life in which he moved, and made a splendid record, doing excellent service to an appreciative constituency. His characteristic geniality of address and manners, as well as his recognized ability, gave him a powerful influence in the National Legislature, being a universal favorite among the members of the House of Representatives. He got a settlement of two unpaid and unrecognized sessions of the Territorial Legislature, he obtained payment of Governor Young's account against the United States Treasury, and succeeded in getting an appropriation to pay the expenses of the Indian War of 1850. But it is impossible to give a detailed account of this remarkable man's public career in a necessarily brief article like this. It would take more space that we can command to do the subject the justice it deserves.

The latter portion of the history of the deceased, in a business sense has been closely interwoven with Zion's Co-operative Mercantile Institution. At its first organization in the winter of 1868, he was elected a director, retaining that position until October, 1877. In 1873 he was elected superintendent of the Institution, acting in that capacity until April, 1875. In October, 1877, he was elected President of the mammoth concern, retaining that position until his demise. In every capacity in that connection he labored assiduously and intelligently to further its interests, manifesting remarkable quickness of perception and good judgment, in which he was admitted to have no superiors.

The deceased was one of Utah's most prominent bankers. In 1869, associated with H. S. Eldredge and L. S. Hills, he started a bank. In 1870 the capital was increased and the bank organized under the title of the Bank of Deseret; in 1872 the capital was still further increased, the necessary bonds being deposited and $180,000 of national currency issued. The institution was then styled the National Bank of Deseret, of which he was President, and retained that position till his death. It is recognized as one of the soundest financial concerns in the world.

In appearance Captain Hooper was tall and slender, of dark, almost swarthy complexion. His face was, in his pleasanter moods, lighted with a genial smile. He was hearty in his address, almost amounting to joviality. Like most men of uncommon calibre he had peculiarities, which almost extended into eccentricity. It was his habit after making a pointed statement to utter a monosyllable and poke the party addressed with his right thumb, as much as to say, "You know that's so; don't you now?" He was the embodiment of physical and mental activity and was exceedingly sensitive, capable of feeling the very extremes of joy or sorrow. He had a kindly word for everybody, and his hand was frequently open to the calls of benevolence, as many people have practical occasion to know.

The funeral services over the remains were conducted at the residence of the deceased, 19th Ward, Salt Lake City, on January 2, 1883, under the direction of Bishop James Watson. Multitudes of friends and acquaintances were present to view the corpse and pay the closing tribute of respect to the revered memory of their departed friend and fellow-citizen. Appropriate music was furnished by Professor E. Beesley and choir, and the opening prayer was offered up by Elder A. A. Carlson. The speakers were President Joseph F. Smith and Apostle Wilford Woodruff, the remarks of both being of a character suitable to the occasion, and such as from which the sorrowing household and their sympathizers might derive much comfort and instruction. At the conclusion of the addresses the choir rendered in an effective manner the beautiful hymn: "Nearer my God to Thee," and with a benediction by Elder Joseph Burbridge, the services were brought to a close. The remains

were interred in the City Cemetery, being followed thither by an extended cortege of vehicles carrying the relatives and friends of the deceased. May the departed rest in peace until the time of the resurrection, when he with all the dead, both small and great, will come forth to inherit the sure and eternal reward for all the good deeds done in the body.

CORRESPONDENCE.

Skelmersdale, January 18, 1883.

Prest. John Henry Smith.

Dear Brother,—I find the Saints, as a general thing, feeling desirous of doing good and assisting to push forward the cause of Truth. The Elders are more than anxious to do their duty in all things and to leave the old track that has been trodden for so many years, where it seems there is nothing to be found but weeds and rubbish. All are now thoroughly convinced that we must get out of the old ruts, and so for a commencement, we have adopted the following outline:

Eders Tanner and Wilson will spend a couple of weeks in the country between here and Liverpool among strangers, renting halls, holding meetings, distributing tracts, and visiting the houses of all classes. Elder Perry will rent the Miner's Hall, or another one in Wigan, and with the help of the local brethren will distribute tracts and hold meeting several Sundays in succession, while Elder Leyland and myself will hold meeting in Preston next Sunday, and then spend one week in the country visiting the people in their houses and leaving tracts to the best advantage wherever we can. On the last Sunday of this month three or four of us will meet at Warrington and hold meeting in a public hall, and from there two of us will make a short tour into the county of Cheshire to visit the Saints and return to Liverpool by the first Monday in February.

In this way I think we will be able to find those who are worthy of the light of the Gospel, if there be any such people in the Conference. There will be one Elder left in each district to visit the Saints and we will still continue to labor with them while doing all we can to raise up Branches in other parts. I know the Lord will sustain us in traveling among strangers if we will lean on Him and push forward in the line of duty.

With kindest regards to the brethren in the office and to yourself, and soliciting an interest in your faith and prayers while we are among strangers, I remain as ever your brother in the Gospel,

GEO. C. PARKINSON.

MINUTES OF A DISTRICT MEETING

HELD AT ORSON'S ASSEMBLY ROOMS, 23, NEW ROAD, WHITECHAPEL, LONDON, ON SUNDAY, JANUARY 7, 1883.

Utah Elders present—Apostle John Henry Smith, President of the European Mission; Bishop O. F. Whitney, from the Liverpool Office; Joseph A. West, President of, and Elders W. H. King, H. W. Brown, Ephraim H. Nye, Hyrum H. Evans, Leo. H. Clawson, George Fowler, John Pickett, James Hardy, Job Hemsley, Geo. Atkin jun., Solomon King, C. C. Harris, John L. Bench and Francis L. Gibbons, Traveling Elders in the London Conference.

10.30 a.m.

Singing. Prayer by Elder W. H. King. Singing.

President West briefly opened the meeting, stating that the time of the morning meeting would be occupied

by the brethren reporting their various fields of labor; but as there were so many to report, he would ask them to be as concise as possible and yet to give a correct report.

Elder Evans said he had been laboring in the Kent and Essex District for the past three months. In Kent there were two Branches—the Faversham was a Branch of about 30 years' standing, but he could not say much of it, as a Branch, there are 60 names on the books, but at the meetings we never see more than 20. The people of the world seem to be utterly indifferent respecting us or the Gospel, hardly ever a stranger comes into our meetings. The other Branch is at Sittingbourne, it has been organized abont three months. President West, Elder Clawson and himself attended at the opening, and he was pleased to say progress had been made, seven having been baptized and three re-baptized. The President is a man of zeal, calculated to do much good, and when he (the speaker) left, there were several more ready for baptism. There is also another opening for a Branch at New Brompton—this is a place where the Gospel has not heen preached for 29 years. He had labored a little in Essex, but he would leave Elder Clawson to report matters there.

Elder Clawson said he had traveled through the Essex District, there were two Branches, one at Grays and one at Hatfield. There are but two families at Grays and one at Hatfield, and about eight members of the Church scattered through the District. There seems to be a prospect of getting a few more into the Church. None had been baptized since he had been in the District, but he felt that by the help of the Lord there shortly would be.

Elder Fowler was thankful for the privilege of reporting his labors in the Bedfordshire District, he had labored there about 14 months, but he did not think he had much to report, the Saints were in a scattered condition. There are two organized Branches, but as the Saints live so far apart, when we have meetings there are only about two families that come. Since he last reported three have been baptized, and since he had labored in the District 13 have been baptized and 13 emigrated, so the District has remained the same as to numbers. He could say he felt well in his labors, there was a prospect of some three or four being ready for baptism shortly. Elder Lambert had been laboring with him for a short time, and though they had not done much preaching, they had done a good deal of tracting.

Elder Pickett said it was with pleasure he stood up to report the Berkshire and Wiltshire District, though there was not much change to report. Two have been baptized, one of them a young man who was preparing to be a minister in the Wesleyan denomination. He heard the Gospel and tried to prove it wrong, but found he was beaten, and saw it was necessary for him to be baptized. He came and was baptized, and has now a strong testimony. There is one good Branch at Newbury, presided over by a good Latter-day Saint, assisted by some worthy young men who are ready aud willing to do all they can to spread the truth. President West paid us a visit, and we advertized his coming in the papers, but there were only a few strangers attended. The editors have taken to abusing us, and this brings people to investigate our principles, and we really feel that the Lord is blessing our labors.

Elder Hardy felt happy and had pleasure in representing the Southampton and Portsmouth District, there is a Branch at each town. At Portsmouth they have a nice meeting place at which good meetings were held, with often quite a number of strangers present. At Southampton we meet in a small room, and with great disadvantage, the landlady of the house being a Roman Catholic. We hope soon to get another place. There did not seem to be much progress made, but he hoped soon to baptize some. He made it a point not to force baptism, but tried to show the people the necessity of it beforehand. Elder Atkin has been laboring with me, and we have done our best to promulgate the Gospel.

Elder Hemsley represented the

Sussex or Brighton District, himself and Elder S. King having labored there for some little time. We have done our best. The District is very much scattered, there being only one Branch, and that at Brighton. The meetings there are but poorly attended, and it has been quite a work to induce the Saints to keep the Hall where the meetings have been held. We have not done any baptizing, but there are now several that are ready.

Elder S. King said he felt well in the work, and as brother Hemsley had said, we have tried to preach the Gospel in the best way we could, at the fire-side, the way-side, and in tracting, always impressing upon the people that it is only those who obey the Gospel that can obtain a knowledge that it is the work of God, and be able to testify of it.

Elder Brown, in reporting the Lambeth Branch, did not know that he had anything special to report; he only commenced his labors there after the sailing of the last company. Since that time he had labored among the Saints and preached the Gospel to those whom he had met from time to time. There have not been any added to the Branch by baptism, but he felt that he had done some good in laying the principles of the Gospel before the people. Here in England it is difficult to get into conversation with people unless you have been introduced to them, but many to whom he had spoken he found were ignorant of what our principles and doctrines really are, forming their judgment from what they read in the papers.

Elder Nye said he could not report any very great change in the Whitechapel Branch. He had found a great number who were faithful, and he found others who were not. Some do their duty and have done it for years, the houses of some are open to the Elders day and night. There are between 150 and 175 names on the books, but if those not worthy were erased therefrom, it would reduce the number at least one-third. There are also a number of names on the books whose owners apostatized years ago. He had not visited so much among the members of the Branch as he would have liked, because he has been laboring among those who have never heard the Gospel until he visited them, and he was pleased and thankful to God to be able to say he had met with success. The part of the country where he had visited is in Kent, at Tunbridge and Wethersham, and those who have joined the Church there have been made, by President West, a portion of the Whitechapel Branch. There have been added to the Church eleven new members and one re-baptism.

Elder Harris, in reporting his labors in the Berkshire and Wiltshire District, could endorse the remarks of Elder Pickett. There was indeed a great deal of prejudice against us, although we have been able when we could get to converse with the people, to remove considerable. The local Priesthood of the Newbury Branch are a great help to us, they take great pleasure in introducing us to their acquaintances and laying before them the principles of the Gospel, and in this way they open up the way for us.

Elder Atkin said it was with pleasure he arose to report his labors with Elder Hardy in the Southampton and Portsmouth Districts. He had been there about three months and could say he rejoiced in his labors. Although it at times seemed hard, he had no wish to complain, he felt to ask God to give him strength and wisdom to fulfil his mission.

Elder Bench said that since he had been in this country he had been visiting among his friends, he was the first "Mormon" Elder they had seen. He had borne his testimony to them and it has awakened quite an interest, so that he was enabled to lay before them a true account of us as a people.

Elder Lambert said he had but little experience in this Mission, he had labored a short time with Elder Fowler in Bedfordshire, and he has given a true report of the District.

Elder Gibbons said he had traveled in Essex with Elder Clawson for about two months. Before he entered into this field he was permitted to visit his friends in Devonshire, Berkshire and Wiltshire; 14 years ago he left England, at that time there were

a great number of Branches where there are now only a few families. Since he had been in Essex he had traveled through the District three times, and he could say they were a kind-hearted and faithful people.

Elder W. H. King said this was the fourth time he had had the privilege of reporting the North London Branch, and he could say, as ever, that he had great joy in his labors. Since he last reported eleven have been baptized and two re-baptized, but it would be unjust if he did not say that Elder Rhees was the means of four of these coming into the fold. Often quite a number of strangers come into the meetings, and he believed many more would be added to the Church. He was thankful for opportunities he had had of laying the principles of the Gospel before many who have not heard it before, but as he would not have the privilege of doing this much longer in this place, he hoped those who came after him would have equal advantages. He felt to thank the Saints for their kindness to him, and to thank God for the experience he had gained while on this mission.

Singing. Prayer by Elder Lambert.

2.30 p.m.

Singing. Prayer by Elder Garner. Singing.

A sister who had been baptized in the Serpentine the night before, was then confirmed, Apostle John H. Smith being mouth.

The Sacrament was administered by Elders Cornell and Cross, after which

Bishop O. F. Whitney occupied the remainder of the time. He recognized the responsibility that rested upon him on arising to preach the Gospel to his fellow-man; he did not come to this country to preach his opinion nor to promulgate his mere belief, he came here to testify of the things which he *knew*, and to preach the Gospel of the Lord Jesus Christ. If he did not speak to the law and the testimony, he would say let his hearers test him thereby. He then reviewed the first principles of the Gospel, showing their efficacy unto salvation, dwelt upon the free agency of man, here, heretofore and hereafter, the privilege they all possessed of choosing good or evil, and showed how, by receiving the Gospel and living up to it here, men might obtain celestial glory in the world to come. He showed how, by using their agency aright in their first estate, men had been permitted to come here and take bodies, and also the condition of those spirits who rebelled with Lucifer and were cast out of heaven, and were now around us tempting us to do evil. He touched upon the doctrine of abstract faith, taught by the preachers of the day, showing how useless it was, and how salvation was the result of that living faith that led to acts of obedience, thereby gaining little by little that knowledge which is the power of God unto salvation. He went on to describe the organization of the Church in ancient days, and testified in the name of Jesus Christ of the restoration of the Gospel in this day through the Prophet Joseph Smith, and of its being preached to the inhabitants of the earth with the promise that all who would receive and obey it should know for themselves that it is true. This knowledge would come through the administration of the ordinance that had been performed before our eyes this day, the laying on of hands for the gift of the Holy Ghost.

Singing. Prayer by Elder Bench.

6.30 p.m.

Singing. Prayer by Elder Hardy. Singing.

President West occupied a short time. He desired the faith and prayers of his hearers, for he realized that he could not edify them if he spoke by his own wisdom. He knew it was necessary that those who preached the Gospel of Jesus Christ should have the Holy Ghost, that they might speak those things that the people required. He rejoiced to see the Spirit of God made manifest among the Saints in London. He realized that the words of President Taylor were the words of the Lord, for indeed the time has come to put the Church in order, and as President of the London Conference he felt it was time the Saints here were putting themselves in order, that the Branches

should overhaul their records and otherwise reform themselves, and that the London Conference as a whole should do the same. About one thousand names are on the books of the Conference, yet he would venture to say there was only about one-third whom we knew anything about. His desire was to be faithful to his calling and to make a faithful report of the Conference.

President John H. Smith occupied the remainder of the time. He expressed the pleasure he felt in being allowed once more to meet the Saints in London. It was in 1875 when he was here before, at the time President Joseph F. Smith presided over the European Mission, and Elder Robert T. Burton over this Conference. He had listened to the remarks and reports of his brethren with interest, he would have them remember they were sent here to do the people good, to not only bear testimony in preaching but in their daily lives, and be a living, acting testimony to the people. He would remind them of their instructions when set apart for this mission. He then bore testimony to the divinity of the mission of Joseph Smith, and in a pleasing manner reviewed his history from his birth to his martyrdom. He portrayed the bringing forth of the Book of Mormon, and read the testimony of the three witnesses, and also that of the eight witnesses. He spoke of the restoration of the Aaronic Priesthood by John the Baptist, and of the Melchisedec Priesthood by Peter, James and John, and in conclusion bore testimony that Joseph Smith, Brigham Young and John Taylor were Prophets, Seers and Revelators of the living God, and that many of the Elders of Israel were Prophets of God. He could look them in the face and testify that the Gospel of the Son of God is again restored to the earth, and he asked all men to examine and judge for themselves, but to judge by facts and not by false statements made in the public press and other places. To the Saints he would say, live your religion, prove yourselves, and may God bless you. Amen.

Singing. Benediction by the closing speaker.

EPHRAIM ADAMS, Clerk.

RUMORS OF WAR.

The London *Standard* of January 12, says: "Rumor is once more busy with alarms of approaching war in the East. From Vienna, from Rome, from Frankfort, from all the centres of diplomatic gossip, come confidential assurances that, in spite of the perfunctory denials of statesmen, the Chancellories of the three great Empires of Russia, Austria, and Germany, which divide Central and Eastern Europe, regard *an early outbreak of hostilities as inevitable.*

"The Turkish Empire, in its persistent decay, is the proximate object of that ever-enduring rivalry between Russia and Austria, of which the perennial alarms of impending war are but the symptoms.

"If alarmist speculation has had of late more matter than usual to feed on, the cause is probably to be found in the development of events in the Balkan Peninsula. The fabric of the Turkish Empire is so unsound that a shock in any quarter threatens the whole; and an acute stage has been reached by misrule in Armenia. By the Treaty of Berlin, Austria occupies Bosnia and Herzegovina; but the steps she has taken since the suppression of the recent rebellion show that she cherishes the design—which, indeed, she hardly concerns herself to disavow—of annexing them. This change, if it ended there, would be rather formal than substantial; but Russia fears, not without reason, that once the power of Austria is consolidated in the two provinces, its troops will speedily advance to the Ægean Sea. It is conceivable that Russian statesmen might assent to the presence of Austria at Salonica, but they would

certainly make it a condition that Constantinople become a Russian port.

"Whilst Austria seeks to gain the alliance of the enfranchised States in the anticipated struggle with Russia, the Muscovites, not content with inciting the Slavs of Bosnia and Herzegovina to rebel against their German and Magyar rulers, and with making Russian influence paramount in Bulgaria, strive further to establish a Panslavic propaganda in Eastern Roumelia to detach it from its dependence on the Porte, and thus potentially secure a resting-place for the arms of the Czar well on the way to the Bosphorus. It is a pretty game of intrigue. Montenegro is understood to be devoted to Russia. Roumania—whatever the feelings of her brave people may be to Russia—is certainly not friendly to Austrian pretensions. Bulgaria is practically Russian."

The *Daily Chronicle* of January 10, says: "Europe has not yet recovered from the sensation caused by the death of M. Gambetta, and men are, as it were, groping their way cautiously, uncertain how the great change will affect the interests of the different States. When we said that the rival statesmen struggling for the succession to M. Gambetta would be tempted to outbid each other in menaces to Germany, we did not anticipate that over the very coffin of the dead man M. Brisson, his successor, speaking formally and avowedly in the name of the Republicans, would have so promptly made the first bid in words that have already produced deep resentment in Germany. The veiled statue of Strasburg, the Alsatian delegations, the little bag of the soil of Lorraine that was under the eyes of M. Brisson as he spoke, all these tended to add significance to his words when he declared that the death of Gambetta altered in nothing the ideal of French foreign policy. The feeling produced in Germany by all this seems, as is natural, to be a painful one. Modern Germany has been made by three men, whose mental and physical strength has been something phenomenal, but they are now old, and subject to frequently recurring attacks of illness. The Emperor himself is close on *eighty-six*, Moltke is nearly *eighty-two*, and Bismarck is *sixty-eight*, an age that, in comparison to the two preceding, seems almost youthful, but, considering the rapid failure in his powers that has recently been going on, his life would probably count for less in an insurance office than that of either of the others."—*Selected.*

UTAH NEWS.

President H. S. Eldredge is very ill with pneumonia.

A great many marriages are taking place among the young people of Utah.

Elder Israel Barlow, a veteran member of the Church and one of Zion's Camp, is reported as severely ill.

Captain Richard R. Hopkins, an old resident of Utah, died in Salt Lake City on Christmas morning, aged 61.

Diphtheria had twelve victims in Salt Lake City during 1882. The previous year forty-seven died of the same disease.

The little son of President Geo. Q. Cannon, whose leg was accidentally broken some time since, is recovering nicely.

The ladies of the Relief Societies of Weber Stake, made a Christmas present of $500 (about £100) to the Logan Temple.

Mr. Abram Gould, Union Pacific Coal agent, has donated his annual benefaction of 21 tons of coal to the poor of Lalt Lake City.

Scarlet fever and measles was so prevalent at Beaver, that the school trustees deemed it advisable to lengthen the holiday vacation to two weeks.